3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

enemies. Young men strove for war and honor; old men for peace and tranquility. Warriors did not prepare for old age, thinking it better to be killed in action than to adjust themselves to the status ascribed for old age and to eventual death on the sick bed. When waning physical powers forced them to assume a new role, many did so grudgingly, and those who were able to keep strong medicine attempted to hold the rights which belonged to the younger status. Such bad old men were a peril to young ones beginning their career, for they were jealous of them simply because they were young and strong and admired by the women. The old men could and did kill young men by malevolent magic. "It is significant that although benevolent medicine men might be of any age in Comanche folklore, malevolent ones were always old."[25]

Old men who were no longer able to go on the warpath had a special tipi, called the Smoke Lodge, wherein they gathered at the end of the day to smoke and talk. No boys or women were allowed to enter. Initiatory rites were not held for new members, and apparently no invitations were sent to prospective members. When one became old enough to be interested primarily in the past, he merely started going to the meetings. The men were free to come and go as they liked. If the camp was not permanently located, the men merely gathered at a convenient place and sat in a circle smoking and talking like a bunch of old gaffers about the cracker barrel. In permanent camps they had a lodge.

Each evening's session was opened with a ritual. The lodge possessed a large common pipe which was in the care of the leader. While the lighting of the pipe was in process, no word could be uttered. Absolute silence prevailed. The leader sat opposite the door. The fire-tender, a captive, sat next to the door, to the right as one entered. The leader lighted the pipe, and then offered invocation. He held the pipe up and prayed to the sun. This done, a pinch of tobacco was taken from the bowl and laid upon the ground as an offering to the Earth. If at any stage of the process the silence was broken, it was necessary to start anew. When the pipe was prepared, the fire-tender crossed directly to the leader and tendered a live coal. With the issuance of smoke the ceremony was done and the men could

[25] Linton, *The Study of Man*, 118-21.